

Al-Haqq

الْحَقُّ



And say, the truth has come and falsehood has departed.
Indeed is falsehood (by nature) everbound to depart (Qur'an 17:81)

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Our Special Message

Be Cautious

With Food We Consume

Perfect your Imaan (Faith) by being very cautious with Halaal (the permissible) and Haraam (not permissible) issues.

Do not play around with Haraam food products. It corrupts the soul and the mind. Let us be cautious and mindful with the food we consume and sell.

Islam prohibits the consumption of Haraam products in a form of food and drink, including medicines made out of Haraam ingredients.

The prohibition of consuming Haraam is intended to protect a Muslim to the following bad effects: One does not gain the ability of doing good deeds. Even if one manages to do some good

deeds, one does not obtain spiritual enjoyment from the same. Due to Haraam consumption one gets the urge to indulge in evils instead of virtuous deeds.

Furthermore blessings are removed from one's wealth. Haraam comes easily and departs rapidly. In short there is evil in the consumption of Haraam food and drink.

Halaal Department is the only Halaal Certifying Body. It works together with all organizations and Jamaats in the country. The ruling made collectively by these Ulama form standards of Certification of the Halaal Department designed to take the safest way for Muslim.

The Prophet (Sallallahu Alayhi Wasallam) said: Any woman who asks her husband for divorce when it is not absolutely necessary, the fragrance of Paradise will be forbidden to her. (Tirmizi)

**Zakaah Nisaab
July 2021
MK434,000.00**

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MOTIVATIONAL MOMENTS

The real test of your character is when circumstances don't go the way you want. Will you then remain a kind, caring and good-hearted person?

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Most local Islamic Calendars miscalculate the dates on the calendar. When does the counting starts? Does sighting of the moon apply only in Ramadhaan and the Eid occasions?



Islamic date is declared upon sighting the new moon. Sighting of the moon pertains to sighting it only after sunset at the end of the 29th day of the Islamic month. Sighting of the moon applies to all the months. If at the end the 29th day of the Islamic month the moon is not sighted nor is there reliable information of a sighting from another place, then the month will have 30 days. After 30 days the new month will begin even if the moon is not seen at the end of the 30th day.



After work in various portfolio and retired I now have the passion to serve Islam. May you advice how can I go about it?



You need to have correct resolve and sincere intention. Allah Ta'ala blesses an action that is done sincerely for His sake alone. You should know the right way and straight path and follow it. The 'Straight Path' means following the way of our Prophet (Sallallahu Alayhi Wasallam). You can serve Islam by giving precedence to that which is in the interest of Islam over your whims and desires.



I have a female friend who got to know a young man. Circumstances prevented him from proposing her before he travelled, but he made a pledge that she is his wife before Allah and intends to marry her when he comes back. Does he have any marital rights over her?



The mere fact that your friend got to know this youngman and he promised to marry her does not make her his wife under any circumstances. This is so because the marriage contract was not done between them. His saying to her "you are my wife before Allah" is not correct, because she is not his wife, either before Allah or before people. The marriage contract is not done with words such as this; rather it is essential that there be the proposal and acceptance, in the presence of her guardian and with his approval and in the presence of two Muslim witness. So long as none of that has happened, she is not his wife.



Is gambling allowed in Islam?



While permitting a variety of games and sports, Islam prohibits any game which involves betting, that is, which has an element of gambling in it. It is not lawful for the Muslim to seek relaxation and recreation in gambling, nor is it lawful for him to acquire money through it.



I'm in an online relationship with a middle aged man. Is this kind of relationship allowed according to Islamic view?



Islam does not allow us to forge secret links. If you are thinking of marriage, you should go through the proper channels: through your own parents. We advise you to discontinue this relationship and stop the messaging.



There is a person who is partially paralysed, and it is difficult for that person to do Wuzu (ablution). How can that person do Wuzu or Tayammum? Should earth be brought to that person?



If a person is sick and cannot do Wuzu with water or he/she is incapable of moving, his/her situation should be examined further. If there is someone who can bring water at the time of prayer and help him/her to do Wuzu, then Wuzu is obligatory in his/her case. If there is no one who can help him/her to do Wuzu, then it is prescribed for him/her to do Tayammum in that case, and he/she come under the same ruling as one who does not have water and cannot find any. Allah Ta'ala says in the Noble Qur'an: So keep your duty to Allah and fear Him as much as you can. (64:16)



How should a traveller pray when he cannot determine the direction of the Qiblah?



Facing the Qiblah is one of the conditions of prayer (Salaah) being valid, and failing to meet this condition, when one is able to do so renders the prayer invalid. But there are some cases in which the requirement to face the Qiblah is waived. If the Muslim is in a place where he cannot determine the direction of the Qiblah, then he should pray facing the direction which he thinks is most likely to be the direction of the Qiblah. However, there are many ways of finding

out the direction of the Qiblah. So a Muslim should learn that which will make his prayer valid. That is easy nowadays, by means of compasses or some watches that contain a program that shows the direction of the Qiblah, either by means of sun or the moon. There are also Apps available on smartphones.



My sister ran away from the family home and married a Christian. Now my father has died. Is she entitled to a share of what my father left behind?



The factors that determines whether one person inherits from another are three: Blood ties (kinship), marriage and Wala' (relationship between a freed slave and his former master). And the impediments are three: Being a slave, being the murderer of the deceased, and being of different religion. Therefore your sister comes under kinship by virtue of which she is entitled to inherit, so long as she has not apostatised.



I am a Muslim woman. Is it permissible for me to refuse marriage to a Muslim man who had a bad past?



Islam is all about moderation. Adherence to the teachings of Islam, doing the obligatory duties and avoiding the things that are forbidden are not optional for the Muslim. Your keenness to find a righteous husband is in accordance with the teachings of Islam on choosing and marrying a spouse, but you should not reject a person who is known for his good character and religious commitment because of his past. If a person repents, his past should not be a source of shame and he should not be rejected if he comes seeking marriage.

The Prophet (Sallallahu Alayhi Wasallam) said: If you want to relieve yourself, then do not face the Qiblah or turn your back towards it, whether you are urinating or defecating, rather face to the East or the West.
(Muslim)



I would like to know much of the two phases of the Noble Qur'an Revelation. Are there any differences?



The growth and development of the Muslim Ummah is marked by two great phases: - The period in Makkah, before the Hijrah (622 CE). - The period in Madinah, after the Hijrah. The Makkan phase lasted about 13 years. This phase is determined by the prime task of the Prophet Muhammad (Sallallahu Alayhi Wasallam) to call people to Islam. The main themes of this call, based on the Qur'anic revelation are (1) Allah and His unity (Tawheed) (2) The coming Resurrection and Judgement. (3) Righteous conduct. The Madinan phase lasted about 10 years. While the basic themes of the Makkan phase remain, the factor of the Muslim's growing together into a community and the formation of the Ummah, now makes its presence clearly felt. In Madinah, there are four groups of people to be met: (1) The Muhajirun (immigrants) (2) The Ansar (helpers). (3) The Munafiqun (hypocrites), who are from Madinah and pretended to support the Muslims. (4) The Ahl Al-Kitab (People of the Book), that is Jews and Christians, with their respective scriptures. In addition to these the Qur'an also continued to address An-nas (mankind), that is all people, and referred to the disbelievers and ignorant ones.



We often receive emails on Islamic information through the internet without knowing the source of the information. Kindly advise if one should accept such emails or not?



There are two aspects: (a) The person /s who run the site, (b) The information on the site. It is of vital importance to know who runs the site. The information being correct or not is secondary as many people place unanimously

accepted information to attract visitors and thereafter propagate their incorrect beliefs and ideologies. One of the pious predecessors advised: Verily this knowledge is Deen (religion), see from whom you obtain it.



I have lost one child during birth and another due to a miscarriage. Is there Janaazah Salaah in these situations?



According to the Shariah, when a child passes away in the womb of the mother or dies before the head and the chest comes out in a normal birth, or before the abdomen (navel) comes out in a breach birth, it is regarded as still born. The still born child should be washed, given a name, placed in a cloth and be buried in the graveyard. The same rule applies in a miscarriage and some limbs of the child are visible.



We the parents named our newborn baby, but the grandparents objected as they were not given the privilege to name the child. Did we do wrong?



The parents have the rights to name their child. It is incorrect for the grandparents to become offended for not having the choice of naming their grandchild.



What is the Shariah ruling on wearing wedding gowns by the bride on the day of her wedding?



Nikah is a very sacred worship and invokes Barakah of Allah Ta'ala. Effort should be made to perform the Nikah according to the Shariah. Wearing gown has un-Islamic factors: It is expensive and a waste of money. (b) The gown is worn when the reception is at a hall, wherein generally there are many un-Islamic factors where the bride in her gown is the centre of every person's attraction.

Aisha (Radhiyahu Anha) said: Allah and His angels, the dwellers of the Heavens and Earth, invoke blessings on (a scholar) who teaches people goodness. (Tirmizi)



Women's rejection to allow their husbands to marry second wife is perhaps their second nature, but the desire for Muslim men to marry second wife remain intact in them. Can a wife ask for divorce to pave way for her husband to get a second wife?



A woman does not have the power to divorce (Talaq) her husband, rather divorce is in the hands of the man. If a woman divorces her husband, it does not count as such. She should ask Allah's forgiveness and repent to Him, because her issuing a divorce is contrary to Shariah. Our advice to the woman whose husband takes a second wife is to be patient, seek reward with Allah and accept what Allah has decreed for her. No one knows where goodness lies.



An evil committed is an evil recorded and standing. I have to offer expiation by feeding sixty poor person, and my wedding is approaching. Can the wedding feast (Waleemah) take the place of the expiation, knowing that I will be paying for all the expenses?



With regard to offering expiation, it is permissible to invite the required number of poor persons and make food for them sufficient for them to eat their fill, or the average kind of food that the one who is offering expiation usually eats. If he makes food and they eat lunch or dinner, then he has fed them. With regard to inviting people to the wedding feast with the intention of offering expiation, that is not acceptable, because by doing that one is protecting one's wealth (and saving money). Moreover, the expiation of feeding sixty poor persons is an expiation that is aimed at disciplining and rebuking, so making it as part of the wedding feast is not appropriate with that

aim and does not fulfil the purpose of offering expiation.



Islam leaves no angle untouched that is why it is called the way of life, to the extent of someone asking: If the mother touches her child's Awrah (nakedness), does that invalidate her Wuzu?



The Scholars differ as to whether Wuzu is invalidated by touching the Awrah of a minor. Some are of the view that Wuzu is invalidated, as it is invalidated by touching the Awrah of an adult. The second view is that Wuzu is not invalidated by touching the Awrah of a small child because this is something that happens a great deal, yet there is no report from the Hadith to instruct the womenfolk of the Sahaabah to renew their Wuzu every time they needed to touch their children's private parts, even though mothers often need to do so (when washing and bathing their children and so on).



There is someone who acted as a guarantor for a loan to buy a house next to the Masjid in our location, to be added to the Masjid (as a facility belonging to the Masjid). Then after that, this man put this house in his name, instead of putting it in the name of the Masjid. What should be done?



A Waqf does not become binding by merely forming the intention. Rather words has uttered that this is a Waqf. The majority of Maaliki, Shaafa'i, Hanafi, and Hanbali Fuqaha are of the view that once a Waqf is given by someone who has the authority to dispose of wealth and fulfils all the necessary conditions, then it becomes binding and cannot be retracted.

The Prophet (Sallallahu Alayhi Wasallam) said: The first to be summoned to Paradise on the Day of Resurrection will be those who praise Allah in prosperity and adversity. (Tirmizi)

F Anthu ambiri amakhala obayizika (kukhala ndi maganizo ena) pamene iwo aima pa Swala. Kodi izi zimapangitsa kuti malipiro awo amapemphero awonongeke?

Y Swala imathandiza kuti munthu akhale wolemekeza Mulungu popewa kuchita machimo komanso ndikuchotsa maganizo ndi malingaliro oipa mu mtima mwake. Choncho Swala iyenera kuchitika mozipereka moyo wako wonse kwa Mulungu, kunena kuti kuchita Swala momuopa Mulungu m'modzi yekha. Komabe ngati munthu ataimitsa Swala ndipo wasoweka kuzipereka maganizo ake onse kwa Mulungu Swala yake idzakhala yolondola koma kuti malipiro ake adzakhala otsikilako. Dziwani kuti ndikofunika kwambiri kuzipereka ndi mtima wathu wonse kwa Mulungu pamene taima pa Swala chifukwa iyi ndi nthawi yokumana, komanso kulankhulana ndi Mulungu.

F Ine ndine msungwana wa zaka 13 ndipo ndili pa ubwenzi ndi mamuna wina kupyolera pa makina a Intanenti. Malonjezano athu ndi oti tidzamanga banja. Kodi ubwenzi woterewu ndi oloedwa M'chisilamu?

Y Chisilamu sichilola kukhazikitsa ubale wa chitsitsi pakati pa mamuna ndi mkazi. Ngati malingaliro ofuna kulowa m'banja akufikirani muyenera kutsatira ndondomeko zoyenera ndi zovomerezeka, kudzera mwa makolo anu. Koma maganizo athu ndi oti tikuona ngati ndinu wachichepele malinga ndi mnsinkhu wanu kuti muganize za banja panopa. Banja ndi chinthu cha mtengo wapatali ndipo ndikofunika kulowa m'banja muli okhwima m'maganizo. Komanso tikuona kuti ndibwino kuti musiye kulumikizana ndi mamunayo kupyolera pa Intanenti. Khaya inu mukuona bwanji?

F Kodi Chisilamu chikutinji pa umoyo wa munthu pa yekha ndi moyo wolumikizana ndi anthu ena?

Y Chisilamu chinaika umoyo wa Msilamu kukhala umoyo wapakatikati. Umoyo wa iye ngati munthu pa yekha komanso moyo wolumikizana ndi anthu ena. Chisilamu chimakhulupilira za umoyo wa munthu pa yekha ndipo kuti iye ngati munthu ali ndi zokayankha kwa Mulungu pa yekha. Komanso mbali ina Chisilamu chimalimbikitsa kukhala ndi udindo wowayang'anira anthu ena powachitira zabwino, kuwathandiza, kukhala munthu wobweretsa zabwino pakati pa anthu. Choncho Msilamu ndi munthu iye pa yekha komanso ayenera kulumikizana ndi abale komanso anthu ena kwina kulikonse komwe akukhala.

F Timamva kuti ndi bwino pamene tili ndi munthu Msilamu yemwe akuonetsa zakutha kwa moyo wake kuti tizilankhula mawu oti Laa ilaaha illallahu. Kodi izi zimathanthauzanji?

Y Uku ndiko kuyetsetsa kuti munthu yemwe akumwalira, mwachisomo cha Mulungu amalizire ndi mawu a mtengo wapamwamba oti Laa ilaaha illallahu, koma kuti osamukakamiza kuti alankhule mawuwa. Tiyenera kulankhula mawuwa pang'onopang'ono ndi modekha pafupi ndi munthu yemwe akumwalirayo, ndipo mwachifuniro cha Mulungu iye atha kulankhula mawuwa ndipo mosakhalitsa ndi kumamwalira. Iyi ndi Sunnah yofunika kuitsata. Tisalankhule zinthu zokhumudwitsa, zodandaula ndi zina pamene tili ndi munthu yemwe waonetsa zizindikiro za kumwalira koma m'malo mwake ndi Sunnah kumulankhulisa mawu achikhulupiliro, mawu a mtengo wapamwamba onena kuti La ilaaha illahu.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Jibreel (Alayhis-Salaam) anapitilira kundilangiza mobwelezabweleza za kukhala ndi anthu oyandikana nawo bwino, moti ndikayembekezera kuti adzamupanga kukhala m'modzi mwa anthu woti nkutenga gawo la chuma chako cha masiye. (Muslim)

F Zikukhala zovuta kuti ndiiwale za imfa ya mamuna wanga, ndipo chifukwa cha chikondi chomwe ndinali nacho pa iye ndimaona kuti mwina ndisadzakwatiwenso. Malangizo anu ndi otani?

Y Poyamba tidziwe kuti Mulungu sapereka mavuto, mayesero, ziphinjo zosiyanasiyana kwa Msilamu posakhala kuti kuteroko ndi kumukonda iye mwini kulandira mavutowo. Tiona kuti Mtumiki wa Mulungu, womaliza kwa aneneri Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) anadutsa m'mavuto osiyanasiyana. Ana ake ambiri anamwalira, amalume ake. Zomwe iye anachita ndi kumva chisoni pambuyop pake ndikumupempha Mulungu kuti amupepusile pa nthawi ya mavutowo. Tiyenera kudziwa kuti imfa ndi gawo la moyo wathu lomwe limabwera nthawi ina iliyonse, ndipo pali moyo pambuyo pa imfa womwe ndi moyo wokoma kwa anthu okhulupilira. Dziwani kuti kuvomereza ndi kuyazamira kwa Mulungu pa nthawi ya mavuto ndi komwe kumasiyanitsa pakati pa okhulupilira ndi osakhulupilira.

F Mchemwali wanga anakana kutenga gawo lake la chuma cha malemu bambo athu, ndipo anandipatsa kuti gawolo likhale langa. Pano tsopano akufuna gawo lakelo akuti sanaganize bwino. Kodi mchemwaliyu akulondola pakutero?

Y Posafuna kulongosola za kulondola kapena kusalondola, ife tikuona kuti ndi bwino kuti tione za chisoni ndi chifundo komanso kukoma mtima komwe kuli kufunika kwambiri kwa inu ngati munthu wa mamuna kumuchitira mchemwali wanu. Ndibwino kuti muonetse mtima wa chifundo ndi chikondi kwa mchemwali wanuyo pomupatsa gawo lake lomwe akulifuna pambuyo poti anakana kutenga.

Kumupatsa gawo lake kulimbikitsa ndi kumanga ubale wanu womwe uli wofunika kwambiri kuusamala. Choncho ngati gawo lakelo lilipo mpatseni. Tinenenso kuti mwinanso pa nthawi yomwe anakana kutenga ndi kukupatsani inu mukanalandira ndi mtima wofuna kumusungira chabe ndipo kuti ngati mutaona kuti akuonetsa mtima wofuna gawo lakelo mukanangomupatsa iye asanafunse. Malangizo omwe tingapereka kwa wina aliyense ndi oti kutenga gawo la chuma cha masiye chomwe ife chikutikhunza ndi lamulo lomwe Mulungu anakhazikitsa ndipo ndi bwino kutsatira. Sibwino kuti munyalanyaze lero pambuyo pake ndikumafunanso gawo lanulo monga m'mene tikumveramu. Izi sizinthu zabwino. Taonani nanga ngati munthu wina yemwe mwamupatsayo waononga zinthuzo akubwenzerani chani. Apa mutha kuoneka inu ngati munthu wankhaza.

F Chisilamu chimaletsa juga. Kodi cholinga chenicheni choletsera kuchita juga ndi chiyani ?

Y Mwachidule, juga ndiyoletsedwa kwa Msilamu aliyense mu zifukwa izi: Munthu wa juga nthawi zonse moyo wake umakhala ukudikira zinthu zopezeka mwangozi, mwamwayi, m'malo mogwira ntchito molimbika kuti apeze zinthu zomuthandiza pa moyo wake. Juga imaononga mabanja ndipo imapangitsa kuluza chuma mu njira ya Haraam (yoletsedwa). Juga imayambitsa udani pakati pa anthu ochita jugayo pamene wina wapambana ndipo wina waluza. Chisilamu chinaletsa juga kwa Msilamu aliyense wolembera ndi osauka.

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Moyo wa dziko lino la pansi sikanthu koma chisangalalo chachifupi, ndipo chisangalalo chachifupi chomwe ndi chabwino ndi kukhala ndi mkazi womuopa Mulungu.
(Abu Dawood)

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F Ine ndili pa ubwenzi ndi mkazi wokwatiwa. Timakondana kwambiri ndipo mkaziyo amadalira ine chifukwa choti mamuna wake sapereka thandizo lokwanira kwa iye. Pakadali pano chikondi chathu chafika patali ngakhale tonse tikudziwa kuti ndizoletsedwa. Kodi malangizo anu ndi otani?

Y Ndizodabwitsa kwambiri komanso zomvetsachisoni kuti muchite kuzichemelela pochita zinthu zoletsedwa. Nchifukwa chiyani mukuchita zinthu zoletsedwa pomwe inu mukudziwa kuti ndi zoletsedwa malinga ndi kulongosola kwanu. Dziwani kuti kuchita kukhala pa ubwenzi ndi mkazi wokwatiwa komanso mkazi

wosakwatiwa ndikoletsedwa malinga ndi malamulo a Chisilamu. Taonani kuti inu mukulimbikitsa mkaziyo kuchita chinyengo kwa mamuna wake, yemwe anatsatira naye ndondomeko ya Shariah ndi kumanga banja. Musiyeni mkaziyo akhale moyo wa pabanja ndi mamuna wake, ndipo ngati ali ndi mabuto omwe akukumana nawo awathesa yekha ngati monga akuchitira akazi ena. Malinga ndi Shariah mkaziyo akuchita zinthu zoipa, ndi zonjenjemetsa. Mwachidule musiyeni yekha alongosole za banja lake, pamene inu mukhale mukupempha chikhululuko kwa Mulungu malinga ndi zoipa zomwe mwakhala mukuchita ndi mkazi wa mwini wake. Tili ndi chikhulupiliro kuti nanu muli ndi mkazi ndipo simungasangalatsidwe mamuna wina akuchita zoipa ngati izi kwa mkazi wanu.

F Kodi Chisilamu chikutinji pa nkhani za kusunga ubale?

Y Msilamu ayenera kusunga ubale. Dziwani kuti kusunga ubale kumathandiza kukhala anthu ogwirizana mozochitika za zosiyanasiyana. Mukusunga ubale muli madalitso ochuluka. Mtumiki (Mtendere ndi Madalitso a Mulungu apite kwa iye) anati: Kwa yemwe akufuna kuti zopeza zake za moyo wake zichulukitsidwe ndipo kuti moyo wake ukhale wautali, asunge ubale. (Bukhari) Apa tikutha kuona kufunika kwa kusunga ubale. Tikamvetsa zimenezi chotsatira ndiko kuzifunsa kuti kodi ndi ndani yemwe amasunga ubale, ndipo funso ili Mtumiki Muhammad (Mtendere ndi Madalitso a Mulungu apite kwa iye) analiyankha motere: Munthu yemwe amasunga ubale mu chifukwa chongofuna kusunga ubale chabe sali wakusunga ubale kwenikweni. Munthu yemwe amasunga ubale ndi yemwe amasunga ubalewo ngakhale ubalewo utasokonezeka pakati pawo. (kunena kuti kupitilira kusunga ubale pa mbuyo poti mwadana pa chibale chanu).

Mtumiki (Sallallahu Alayhi wa Sallam) anati: Msilamu asakhale mlowa malo wa chuma cha munthu yemwe sali Msilamu chomwechonso munthu yemwe sali Msilamu asakhale mlowa malo wa chuma cha Msilamu. (Ibn Majah komanso Ahmad ndi Abu Dawood)

FTimamva kuti pali machimo ang'onoang'ono komanso machimo akuluakulu ngakhale kuti onse ndi machimo. Ndikufuna kudziwa kuti machimo akuluakulu ndi ati?

YMsilamu ayenera kuwatalikira machimo onse ang'ono ndi machimo akuluakulu. Msilamu wabwino ndi wokhulupilika amayetsetsa kuganizira bwino zolakhula zake, komanso zochita zake iye asanalankhula kapena kuchita, ndi cholinga chofuna kupewa khwiyo ndi chilango cha Mulungu. Machimo akuluakulu ndi omwe Mulungu waletsa mu Qur'an komanso zomwe Mtumiki Muhammad waletsa mu Sunnah yake komanso zomwe anazipewa ndi kuzizindikilitsa gulu la Asilamu okhulupilira omwe anali oyambilira, Ma Swahah (Mulungu asangalale nawo). Machimo akuluakulu ndi gulu la zoletsedwa ngati izi: Kumuphatikiza Mulungu ndi zinthu zina, kupha, kukhulupilira masenga ndi ufiti, kusiya kupemphera kasanu pa tsiku, kusapereka chopereka kwa anthu omwe ali ndi chuma (Zakaah), kusiya kusala m'mwezi wa Ramadhaan, kusapita ku Hajj pamene chuma uli nacho, kusalemekeza makolo, kudula ubale, kuchita chiwerewere, kugonana amuna okhaokha, kuchita katapila, kuziyelekeza ngati ndiwe munthu wa mkazi kapena wa mumuna, kulanda chuma cha ana amasiye, kuchita misiche, kumuchita chipongwe munthu woyandikana naye, kunama ndi kukhonza upandu ndi zina zotero. Chofunika kwa inu ndi kupewa ndi kutalikirana nazo zonse zatchulidwazi.

FMalinga ndi malamulo a Chisilamu (Shariah) banja likatha kapena mkazi akapatsidwa mawu akusiyidwa banja amayenera mkaziyo kudikira yomwe imatchedwa kuti Iddah kwa miyezi itatu asanakwatiwenso. Kodi ali mkati mwakudikira


kwake atha mkaziyo kumalongosola za mamuna wina yemwe akufuna kumukwatira?


YMalinga ndi Malamulo a Chisilamu (Shariah) mkazi yemwe wapatsidwa mawu akusiyidwa banja yomwe imatchedwa kuti Talaq ndipo ali mkati modikira (Iddah) ali woletsedwa kufunsiridwa moonekera kapena mwakufanizira. Sizololedwa mkazi kukamba kapena kuyendetsa za banja lakutsogolo mpaka ndondomeko yonse ya kusiyidwa itatha ndipo nyengo yake yakudikira (Iddah) yomwe ili miyezi itatu itatsatidwa. Choncho mwachidule nyengo ya kudikira (Iddah) kwa mkazi yemwe wasiyidwa banja ndi miyezi itatu. Ndikutsutsana ndi kulakwira malamulo a Chisilamu mkazi kukwatiwa ndi mamuna wina asanamalize nyengo yakudikirayi.


FKukanitsitsa kwa amayi ena kuwalola amuna awo kukwatira mitala mwina ndi gawo lina la chilengedwe chawo. Kodi ndikololedwa mkazi kumuza mamuna wake kuthetsa banja kuti apeze mpata wokwatira mkazi wina?


YMkazi woyamba atachoka ndiye kuti cholinga cha mitala sichikwaniritsidwa. Mkazi malinga ndi Shariah alibe mphamvu zothetsa banja. Langizo lathu kwa akazi omwe amuna awo angakwatire mkazi wina kuti ayenera kudekha ndikupilira komanso amupemphe Mulungu madalitso chifukwa ndi amene wachititsa izi kuti zichitike. Dziwani kuti palibe amene amadziwa zabwino zomwe zingabwera kutsogolo kwake. Inu amayi a Chisilamu mitala chisakhale chinthu chokudwalitsani, koma chilandireni chifukwa ndi chilamulo cha Mulungu wanu. Gawo lina lofunika kukumbutsana ndi lakuti lamulo la Mulungu ndi lamulo losafunika kulikana mwamwano, mwachipongwe monga m'mene amayi ena amachitira akamva nkhani ya mitala.


Mtumiki (Sallallahu Alayhi wa Sallam) anati: Katundu wanu ndi uyo amene mwamutumiza (mwamusogozza) (kudzera muzopereka za ulere) koma (katundu) yemwe mukuumilira ndi kuziunjikira, siwanu koma wa am'mulowa malo a chuma chanu mukadzafa. (Bukhari)

 **Is almost uncontrollable in the way people are making use of whatsapp facility. As soon as one gets a clip or anything else he forwards it to others without verifying its authenticity. What is your general advice?**


 It is well known fact that verifying news is required according to Shariah. We should be careful on passing everything we receive or hear. Our advice is to verify matters and not to rush to pass on news or information until we are sure that it is true, even if it is good news.


 **Sometimes events of life could be cruel like the one in this question, where by a woman after she was divorced got angered and announced that her two children were from another man not the man whom she married to. What is the Islamic ruling over such incidence?**


 Islamic teaching pays a great deal of attention to the issue of lineage or confirmation of paternity; it accepts the confirmation of paternity on the basis of the slightest evidence whilst it sets out stringent conditions for allowing denial of paternity. In a Hadith it says: The child is for the (owner of the) bed (i.e., the husband) and the fornicator gets nothing. (Bukhari & Muslim). Based on that, these children to whom your wife gave birth when she was married to you are your children and are to be attributed to you, and that is not to be denied merely on the basis of this claim of their mother's.

 **My friend habitually omits regular Sunnah prayers and perform them all together after Isha prayer. What is the latest time for the regular Sunnah prayers? What is the total number of regular Sunnah prayers? Finally, is the conduct of my friend**

permissible?

 Firstly: The regular Sunnah prayers are twelve Rak'ahs for which it is narrated that whoever persists in praying them regularly, a house will be built for him in Jannah. (Paradise) They are two Rak'ahs before Fajr, four Rak'ahs before Zuhr, two Rak'ahs after Zuhr, two Rak'ahs after Maghrib and two Rak'ahs after Isha. Secondly: The time for regular Sunnah prayers that come before the obligatory prayer begins when the time for the obligatory prayer begins. Then when one has finished the obligatory prayer, the time for the regular Sunnah prayer that comes after the obligatory prayer begins, and its time lasts until the time for that prayer ends. Thirdly: The Muslim should not be careless with regard to offering the regular Sunnah prayers, or delay them from the appropriate time.

 **It has become a burden to settle taxes in running a business. Is it permissible to use bank interest money to pay off taxes?**

 It is not permissible to deposit money in Riba-based banks, unless that is necessary to protect the money. In that case one must limit it to putting money in current accounts only [i.e., those that do not bear interest] so as to commit the lesser of two evils, and because necessity should not be exaggerated. If any interest is paid on the deposited money, then it must be got rid of, by spending it on various charitable causes. Therefore, it is not permissible to open an interest based account in order to use it in paying off taxes with this interest, because of the general meaning of the evidence that Riba (interest) is Haraam (prohibited) in Islam.

The Prophet (Sallallahu Alayhi wa Sallam) said: Cursed the one who consumes Riba and the one who pays it, the one who writes it down and the two witness it, and he said: they are all the same. (Muslim)



Many people are eager to know about Islam. Can I as a student tell a non-Muslim all the details about Islam?



Yes, it is right to tell someone who wants to know about Islam, but it is not wise to tell him all the details of Islam in one go. Hence the Daaiyah (caller) has to exercise wisdom and start with the most important things and understand the priorities of Dawah. Therefore, a Muslim is obliged to call others to Islam, on condition that he knows what he is calling them to so that he will not make mistakes in his calling.



I sometimes travel and situations forces me to stay in a house of a non-Muslim. Is it permissible to offer Salaah (prayer) in the house of a non-Muslim?



It is permissible to pray in the house of a non-Muslim or anyone else who does not follow the religion of Islam because of the general meaning of the words of the Prophet (Sallallahu Alayhi Wasalaam) the earth has been made for me a place of prostration and a means of purification, so wherever a man of my Ummah is when the time for prayer comes, let him pray... (Bukhari) What we learn from the Hadith is that the earth itself in its entirety is a place of prayer, unless there is any impediment in the presence of which prayer is Makrooh or invalid.



I separated from my husband and got engaged with another man. While the divorce papers were being finalized, I and the other man became intimate and now I'm pregnant. My question is: When can I marry him?



Separation is not considered Talaah (Divorce). However, if you mean that he divorced you Islamically, then you

are considered divorced. This comes with one condition which is that your husband does not return you back until the end of the Iddah (waiting period). The Iddah is three periods (menstruations) after issuing of Talaah (Divorce). If you have already finished the Iddah, then you can marry the new man according to Shariah. However, it is not recommended to marry another man while the legal divorce papers are still in process.



I had an un-Islamic relationship with a Muslim woman, but we did not cross the limit. Our intention was to marry. The woman wanted to leave her husband. I want to rectify this sin, which I have committed. What should I do according to Islam?



You have committed a major sin by developing relations with a married woman. To get close to a married woman is loathsome, disgraceful in Islam, and is a most heinous sin that brings the wrath of Allah. The woman involved in this relationship is guilty of an even greater offence because she has not only betrayed the trust of Allah but also the trust of her husband. As a Muslim, you must immediately put to an end to this most heinous sin and never return to it. You must, therefore, sincerely repent to Allah by earnestly seeking His forgiveness. Repentance is not complete unless you have a deep feeling of regret and sorrow for the violation and disobedience you have committed.



What happens if the deceased has Quadha Salaah and does not have money in the estate to pay Fidyah?



The heirs should do Istighfaar (seek forgiveness) on his behalf. If the heirs wish to give any charity on his behalf, they may do so as a voluntary gesture.

The Prophet (Sallallahu Alayhi wa Sallam): Convey from me even if it is (only) one Ayah (verse). (Bukhari)

May Allah Ta'ala

Accept Their Good Work

The dead do not defend their reputations and they do not argue for their belief. Feel free to praise people's achievements. As a Muslim have you ever rejoiced in the success of others?

When someone speaks to us about their friend's achievements do we not feel jealous. We realize that there is room in life. We benefit the most when our heart is conditioned to rejoice in the success of others.

Feel free to praise people's achievements in moderation and pray to Allah to bless them. Even if we do not know them personally, the least we can do is to be pleased with the attention they receive.

We should never feel that their achievements impede our success, but rather that they complement and support it. No one ever receives the sustenance Allah intends for someone else.

Say: This is what Allah Ta'ala has willed! It is His grace that He gives to whom He pleases. May Allah Ta'ala accept their good works and may He bless their efforts.

There are as many opportunities as there are people on Earth. It would not be an exaggeration to say that there are opportunities for every breath that we take, if we had the initiative.

Nothing makes life exciting like competing in achieving good things. The Noble Qur'an calls us to this. Allah Ta'ala says: {So for this let the competitors compete} (83:26)

The competition referred to in the above verse refers to the wholesome resolve in the heart that takes place before the actions people can see. It relates to the strength of our connection with Allah Ta'ala, the sincerity of our intentions, and our goodwill towards others.

The best competition is to excel others in purity of your heart. People rarely compete in this way because it is not visible to the public. All those who receive praise in this world eventually pass away. All that remains is their account with their Lord.



BWERANI MUZATENGU BUKHU LAIKIDWALI

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